

## SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES.

Received from the 22nd to the 29th of November, 1869.

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THE *Ukhbar Alum* of the 18th of November offers some remarks upon the reductions introduced by His Excellency the Viceroy. The writer, after quoting the Government orders on the subject, alludes to the several departments in which reductions are to take place, and then passes on to the increased income-tax, which he designates as hard upon people in this time of scarcity. He goes on to point out that, while there should doubtless be strict economy in every department of the State, the barrack buildings require especial attention, as, notwithstanding the fact that there are the most perfect barracks already in nearly every station, upon which crores of rupees have been expended, others are constructed every year. He goes on to say, "if the army was increased every year this extravagance might be excusable, or becoming." "Again, in the Commissariat department, there is no limit to the amount of embezzlement; and this the Government ought to look into, though it does not do so. The imposition and cheating prevalent in the Commissariat and Barrack departments is, with Natives and Europeans, a proverb; and, to our thinking, if the Governor-General of Hind. would for ten or twelve years stop barrack building, and curtail the extravagance of the Commissariat department,



there would be no necessity for reductions in departments, nor would this great burden of the income-tax be put upon the people of India; while, in such hard times, instead of reducing officers holding appointments, and turning them out, they would be promoted."

The Writer goes on to say that the saving of eight lakhs a year in the Police is good; but, he adds, that to make similar reductions in other things, or removing officers from appointments they now hold, is but adding trouble to the already troublous state of things, and depriving people of their means of subsistence. He concludes as follows: "If reductions are necessary they should be made in moderation, and this income-tax be at once removed."

The *Allypore Institute Gazette* of the 19th of November, publishes another letter from Moulvie Syud Ahmed Khan Bahadoor, C.S.I., dating from London. After apologizing to the Secretary of the Allypore Scientific Society for having neglected to send an account of his peregrinations, the writer gives us his reason for not having done so—that he was under the impression that some of the members of the said Society did not approve of his independent style of writing; and, rather than conceal anything he felt bound in truth and honesty to relate of his adventures, he thought it best to refrain from writing at all. He goes on to say: "if you do not deem my independent style of writing injurious to your Society, and if you do not fear the displeasure of its members, but only that of God, I will not hesitate to send you all news of this place, and write concerning the wonders I behold without fail; which, if you will publish in your paper, with your honest views thereupon, I will always send you in a letter." Then follows what the writer calls an account of his six months' journeying up to date; and although, for want of means, he acknowledges that he has not been able to see all he wishes, still he has seen something. "I have been," he says, "in the assemblies of Dukes and Lords, and joined their large dinner parties, &c. In the same way I have met



those of the middle class and lower grades; and at these assemblies I have seen ladies, and respectable learned women also. I have also visited the houses of the poorer classes, and learned their mode of life. I have visited at the houses of great merchants, at shops of the middle classes, their mode of conversing with purchasers I have studied: and have also seen the coolies (porters) and workmen; I have seen large magnificent houses, museums, the different manufactories, engineering-works, gun foundries, ship-building yards; I have seen ships being built, which when finished and launched into the water are the means of bringing the two worlds together. I joined the meetings of some Societies, visited some of the Clubs, &c., and the impression formed on my mind by all these things is, that we, who in Hindoostan look upon the English as possessing evil dispositions—(which even now I do not entirely acquit them of)—saying that they look upon Hindoostanees as animals, or beasts, and consider them low to a degree,—this I acknowledge was my mistake. They do not understand us; and, moreover, I say in truth we are so. I say, without exaggeration and in all sincerity, that all Hindoostanees,—from the highest to the lowest, the richest and the poorest, the merchants and the labourers, the best educated and the most ignorant,—we are, in comparison with the breeding and affability of the English, as dirty, unclean wild beasts in presence of beautiful and worthy men. Enough, then; do you think any beast worthy of respect? Do you ever think of attributing bad or good properties to beasts? No; it is never done. We have no right, and there is a cause why the English look upon us Hindoostanees in Hindoostan as will beasts. I know my countrymen will take this as a hard thing from me, as well as marvel at it, and wonder what there is wanting in them, and what glory and honour there is in the English that I write so highly of them. It is not strange that they do wonder, because they are ignorant of everything in this place, and they can never imagine anything like what the reality is in England. Any of my countrymen who will



not look upon this statement as true, is like a fish or a frog—blind from his birth. Do you think he can take any pleasure in the rays of the sun, or the pleasant, beautiful beams of the moon?—Can he understand them? Here follows an anecdote illustrative of the impossibility of making people believe what they are unwilling to believe, and have never seen.

He proceeds to comment upon the perfection pervading everything in England, and in religion especially. He says, "by perfection of religion, I mean that the creed which they look upon as right, they follow with such beauty and clearness as in no other nation is observed. This is mainly attributable to the perfect education of the people, male and female. If Hindoostanees generally would but aspire to the same amount of experience, Hindoostan would by its naturally good properties be, if not more than England, certainly very nearly approaching to its excellence."

The writer relates some passages from his private life as follows:—"This account of my private life will either make my countrymen laugh at me, make them wonder, or they will gain another arrow of reproach by it. When I arrived in London, I remained for three or four days at the Charing Cross Hotel. I had not the means of renting and furnishing a house, and of keeping servants, so I hired lodgings. You will understand that people who rent portions of their houses to strangers are poor, but respectable. The house I live in belongs to Mr. G. Ludlam, whose wife has two sisters—Miss Ellen and Miss Fanny West—who sometimes pay a visit at their sister's house, and leave after staying a fortnight or so. Mr. G. Ludlam is a very worthy and respectable man; and, as a respectable man ought to be, he is learned in many arts, and is such a man of taste that when he has leisure in the evening he attends learned meetings, at which there are lectures upon chemistry, geology, &c., &c. During six months, and except when we have met occasionally, and exchanged compliments, I have not once heard his voice." The writer endeavours to impress upon the minds of his readers how good a thing this



is, always remembering that others were living with him; and, in order that they might not be disturbed, there was no noise in the house. He says that he has no desire to bring forward this person's naturally good qualities, as they might not exist in others; but he mentions it in order to place before his countrymen a general idea of London life and education; and he here introduces Mr. Ludlam's merits, the lady being described as a most talented and well-educated woman, whose sisters are also well educated, and one of them—Miss Ellen—very fond of reading. He proceeds: "Just now I am engaged in writing a book upon the Mahomedan creed. For this purpose I have collected a number of English works on Mahomedism, and concerning those who have no faith in any religion. A few days ago, Miss Ellen West fell suddenly ill; she was well next day but weak, and sent to ask me to lend her a book. I replied that I had none but religious books, full of arguments and discussions. She said, 'Never mind, send me one from them;' I sent her one. In two days she read it, and when she was quite recovered, and came out, she spoke of and quoted that book. Enough; it ought to be understood from this that education is very good for the middling classes of women. Is it not wonderful that a woman on a sick bed should occupy her mind with such works? Have you ever seen in Hindoostan, any *Ameer*, or *Nawab*, *Rajah*, or other person of note, with such habits?"

He goes on to describe the scientific meetings already alluded to, and says that they have been established by the people, who pay a few annas as entrance fees, &c., and this supports the Societies, at the meetings of which such beneficial experiences are gained as the greatest Philosopher has never possessed in Hindoostan. He goes on to say: "If in Hindoostan any woman walk the streets of a bazar alone, how our countrymen would stare and wonder; in the same way the women of this country wonder when they hear that the women of Hindoostan know not how to read and write, and are quite ignorant. Be assured that in Hindoostan the connec-



tion of the English with the people, it is only the political policy of Government which causes them to mix with Hindoostanees, and be polite to them. If this was not the case, and it were looked upon as a duty that if Hindoostanees and English were to be placed in a free country together, and the habits and customs in private life of the former were to continue, and that of the latter be as it is, the English would not even stand near the Hindoostanees, but look upon them as worse than beasts. I certainly consider the English in Hindoostan evilly-disposed towards Hindoostanees, which they ought not to be, and it brings a reproach upon their own good name and affability; doubtless this is a barrier to the spread of affability, and it causes injury to many other things and words."

He goes on to notice the book containing photographs of the different tribes of Hindoostan in the India Office. He says, "a glance at them shows how wild they are, and how like the beast in their standing."

Concerning the young men who are competing for appointments in the Civil Service, he says that they go into the India Office when they are about to leave, and learn something about Hindoostan. They see this book, and after seeing the pictures and reading about them, the impressions they form of the rank and dignity, &c., of the Hindoostanee may be seen at a glance. One day myself, Hamed, and Maihmood, went to the India Office, and Maihmood was looking into the book above referred to, when a young Englishman—perhaps one who had passed for the Civil Service—came and stood near us. After a while he asked Maihmood if he was a Hindoostanee, too? The latter, without hesitation, said yes; but after saying it he felt ashamed and changed colour, saying "I am a foreigner, and not an Indian." Enough; reflect that until they wipe this mark of columny off their faces, their honour and dignity will never be raised in the eyes of any learned nation. I am truly happy that our brothers, the Bengalees



and the Parsées, have commenced in a way to make themselves fit and affable; but they have begun such a race that there is some fear of their falling. Our countrymen, the Hindoos, and our ill-fated brothers, the Mussulmans, are still living in that ignorance, and will in future remain so, or at least for a long time. Perhaps the latter will remain so long that the time and opportunity for improvement will have gone by, and the existing disease remain without remedy; because the Mussulmans are surrounded by a compound of jealousy and ignorance. They remember the tales of their grandfathers, and think to themselves, who can be better than they?—and now the garden is before them, and the flowers opened out, the feelings of jealousy and ignorance has blinded them. But it is a great happiness for me to see that, although they are so surrounded, still our brethern, the Mussulmans of other countries, have begun their work of knowledge and affability. I allude to the Mussulmans of Turkey and Egypt. It is a happy thing that from the Mussulmans of Turkey that prejudice—the foundation of which is ignorance and folly, and whose end is contemptible—is day by day decreasing; it ought to have altogether departed. I have seen the King of Egypt with my own eyes in England, meeting and mixing as a friend with a tribe that was at one time held in such contempt. The Sultan of Turkey is also increasing his friendship with the neighbouring tribes—a great proof of which is the Sultan of Turkey visiting France and London, and meeting Christians as friends, and dining at the same table. Another great proof will be the Empress of France and the King of Austria visiting Turkey, and being guests of the Sultan. Great preparations are being made just now for this visit, &c. &c. The writer goes on to say that the Sultan will go to meet the Empress, and all the Kings will meet as brothers and friends, and join all the meetings, &c. &c.; that the Sultan will take his visitors to the Mecca shrine to worship, and that the Prince of Wales was recently the Sultan's guest, and spoke in the Turkish tongue, &c. He thinks it a happy sign to find friendship between



man kind increasing, and ignorance and barbarism so much on the decline. He proceeds to say that Turkey and Egypt are progressing daily in education; that women are becoming more learned; and he relates an instance of an Egyptian girl who speaks and writes Arabic, French, and Latin. Her brother was educated in France, and when he returned home she learnt French and Latin from him.

Describing his lodgings, the writer says: "I live in a very pleasant house, and we occupy six rooms, including a bed-room each, all nicely furnished. The bed-room occupied by *Mirza Khodabad Beg* is better than mine, because he walks about it, and reads. Only bed-room furniture is in these rooms, but I have never seen the like in Hindoostan; though such might be seen in Calcutta or Bombay. There is a separate reading room for me, in which I take my tea: and there is one large room in which we all meet and sit together, and which is the reception room.

"We have two servants, one named Ann Smith, the other Elizabeth Matthews: the latter, a young and poor girl, does the upper work; the first, clever and well educated—she can read and write, is pleased at the perusal of a newspaper, and does her work so clean and nice, as if it was done by a machine."

"I leave my bed-room dressed for the day at  $\frac{1}{2}$  past 8 A. M., and go into my study. During this time Ann Smith cleans up both rooms, dusts the furniture, and lights the fire. When any letter arrives she reads the address, and places it before the place where the addressee sits; and newspapers are placed in the middle of the table for all who like to read them. At 9 o'clock she knocks at the door, and asks if she may come in; she enters, lays the table, and prepares breakfast. Her conversation is very nice and respectful, and with all she combines a happy, cheerful disposition. She calls Hamed 'Mr. Hamed,' Maihmood, 'Mr. Maihmood,' and Khodadad Beg, 'Mr. Beg,' all with the greatest respect; and, although she has found out, and knows the Mirza's name in full, and has



so called him once or twice, she has also said, 'please, sir, pardon me; your full name is very difficult.' The fun is that we have styled Khodadad Beg 'Mr. Beg,' &c., &c. ! It is very certain that this poor woman, who is obliged to go out to service, and remains day and night at our bidding, would, if she were to go to Hindoostan and mix with the greatest ladies of that place, look upon them as beasts, and hold them in the utmost contempt; and this is entirely due to education.

"The young girl, Elizabeth Matthews, notwithstanding her small pay, takes in the paper called the *Echo*, which she reads at her leisure; she also takes in *Punch* occasionally, which she delights in reading. All the shops have the names of their owners on the doors in gold letters: these servants can read them all, &c., &c.

"Cabmen and coachmen keep under their seats either a book or a paper which they read at leisure while standing. Just reflect what the condition of these cabmen is: they are like the people who drive ekkas at Benares. Enough; until progress and general education takes place, affability and fitness to be in any caste is simply impossible.

The writer goes on to say that this happy state of things in England is attributable to the fact that the arts, sciences, literature, and what not, are all on the tongues of the people, "although in this very place—England—the language is in some places so stupid and boorish, that it is difficult to understand," &c., &c.

He concludes by assuring those who have the advancement of Hindoostan at heart, that the welfare of the country depends entirely upon the knowledge acquired by the people; and he recommends that the arts and sciences from first to last be imparted to them in their own language. "Let this advice of mine to the future generation be printed on the top of the Himalayas in the largest characters. If all the arts and science



are not taught in this language only, it will never be the good fortune of Hindoostan to make fitting advancement. This is true! —this is true!!—this is true!!!

The difficulties experienced by Government in this case are great; and, as the language employed is not that of the country, there is but little ambition displayed towards mastering the vernacular, because up to the present time, excepting for the purpose of obtaining employment, and not for its intrinsic worth, has any one taken the trouble. But, oh, you of Hindoostan, who have the good of the country at heart, do not rely upon any one—rely upon yourselves; and, when you become acquainted with all that is necessary to qualify yourselves, then the longing and craving for assistance from Government will not be felt. It is hoped that some day or other this will be—will be—will be."

The writer express his great delight in learning that the Lieutenant-Governor has patronized the Allygurh Scientific Society, and that the Director of Public Instruction, North-Western Provinces, has afforded assistance to it; "but," he adds, "my dear Rajah, don't give up the independence of your Society and paper. Upon the good and evil results of education rests the life and death of Hindoostan; always look well, but watch over it with the eye of justice, and with truth, and the public good as your guides," &c., &c.

The *Meerut Gazette* of the 20th of November, the *Moofidool Anam* of the 18th, the *Marwar Gazette* of the 10th, the *Oordoo Muir Gazette* of the 19th, do not contain anything of importance. The latter paper, commenting upon the reduction policy, recommends that if any reforms are to be carried out in the existing Tehseeldaree system, with the view to the introduction of economical measures, that the appointment of Tehseeldar be abolished. The writer urges as his reason for this abolition, that there is no necessity for it, inasmuch as that the power of collecting revenue, and procuring supplies for troops, ought not to be vested in this officer; and



that when these powers are removed from the Tehseeldar, and the matter is looked into, the appointment appears an useless and extravagant one, as, saving that of signing papers, the general work of the Tehseel is done by the subordinate officers. He goes on to say that "from all that has been written, it is clear that if the appointment of Tehseeldar was abolished, the real work of the office would go on just as well as it does now." "Again," he says, "the work of Deputy Magistrates, &c., could easily be done by the Magistrates and Collectors; and the Civil and Criminal Courts being amalgated, considerable reductions could be made," &c., &c.

The *Koh-i-Noor* of the 20th of November does not require special notice.

The *Lawrence Gazette* of the 22nd of November notices the intention of Colonel Keatinge, Political Agent, to use his influence with the Government to obtain for Nawab Fuzl-colla Khan, the brother of the late Munshee Ummoo Jan, the appointment of Prime Minister to the Rajah of Ulwur. The writer adds;—"In truth this is a very good arrangement for the Ulwur State, and it is very proper, as the Nawab Sahib is a very good manager and counsellor, and an old servant of that State."

The *Educational Gazette* of the 20th of November, the *Unjuman Hind* of the same date, the *Julwatoor* of the 23rd, and the *Mahwa Ukhbar* of the 19th, do not require special notice.

The *Rohilkhand Ukhbar* of the 20th of November, recommends that to prevent bribery the pay of Government servants in all departments should be increased; and he says that this plan has been approved of by Government. "But," adds the writer, "there are some other things requiring the attention of Government; one is that in general District Officers transfer servants on small pay to other districts, because they are residents of that particular district in which



they exercise control, as they think that such servants may be tempted by bribes in consequence of their connexion with the district. The writer thinks this a false idea, and says that if the thing be looked into it will be found that men on small pay can make better use of it where their families reside, and can easily get Rs. 10 or Rs. 20 from those who know them, for which reason a servant who can get Rs. 10 at home will not go abroad on Rs. 20. Moreover, to those who are able to live in their own homes, their work is a labour of love, and such men are generally very circumspect in their behaviour, in order that nothing they do may displease their superior officers, and lead to their removal from their families to some other district, far away among strangers. Generally speaking, such men deem it a reproach (or a shame) to accept a bribe from their own people, to whom they are so well-known; but when they are sent to other places, they fall into the companionship of strangers, and become careless of everything but how they can increase their income. Besides this, servants on small pay are under the impression that when they are removed from their homes, they are bound to save while they have the opportunity of doing so, in order to provide for the time when they may be in want, and out of employment. &c. The writer thinks that the custom of changing and sending Government servants about the country should be at once abolished, as the first step towards preventing bribery; and he adds "this opinion does not affect those officers who possess the power of settling cases, or get good pay, but those by whom the Government is now acting."

The *Khair-ool Ukhbar* of the 22nd of November publishes an article under the heading "Regrets." After expressing regret at one thing and another, he comes to "the greatest regret of all," and says, "I now regret this, and draw a cold breath. My hands shake, and my heart is troubled at what the editor of the *Scientific Gazette* writes about our Queen. Its meaning fills our hearts. To relate it is pain and trouble for Hindoostan—it is wretchedness; and, although it is against



wisdom, it is a true copy of what is written in that paper viz., "Now-a-days it is noised abroad in this great city that news has arrived from Simla that the Queen of England (i. e., her enemies)\* is dead. . . This caused such a noise and uproar that canals of blood flowed; and the Sahib of the English Sultanut, having given up his throne and crown, has also given up his own creed, and taken up such an one that he cannot lawfully hold possession of that crown. But I fear that many wise and clever men have got all sorts of ideas about it. Enough; I mention the origin of such howlings in this place, in order that the editors of Oordoo newspapers, who published it in their papers, may be acquainted with the fact that, although the death of our Queen—who has arrived at a weak old age—would be a calamity to all classes of the nation, the arrangements of the English Sultanut are such that no such calamity can befall it as has been caused by the death of the Emperor of the French (which God forbid).\* Then, in truth, the streets of Paris would run with blood, as is daily the case. The people of England can of themselves rule their country, and therefore there is no likelihood of any Civil war; and this is the reason why it is so much more powerful than any other nation.

The *Sholatoor* of the 23rd of November, the *Nusseem Jounpore* of the 23rd, the *Ukmil-ool Ukhbar* of the 24th, the *Nujm-ool Ukhbar* of the same date, and the *Nujma-ool Bharain* of the 25th, do not require special notice.

The *Oordoo Delhi Gazette* of the 27th of November notices the outbreak in the jail at Rangoon, resulting in the death of the European Superintendent, &c., &c.,

The *Karnama Hind* of the 22nd of November, the *Oordoo Muir Gazette* of the same date, the *Oudh Ukhbar* of the 23rd, the *Ukhbar Alum* of the 25th, the *Gwalior Gazette* of the 14th, and the *Khair Khawh Punjab* of the 4th week in November, do not require particular notice.

The *Jagat Samachar*, and the *Marwar Gazette*, both of the 15th of November, do not call for special notice; the latter

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\* Sic in original.



paper is merely a repetition of the *Gordoo Marwar Gazette* of the same date.

The *Ukhbar Benares* of the 18th November alludes to great mis-rule prevailing at a place called Bejawur. It is said that no one can work fairly or well in consequence of the injustice practised by the Rajah of that place. There is no redress, and the people are ruined. If the Government would but see into this, it would be good for the Rajah and the people also.

A trustworthy correspondent at Katmandoo, Nepal, informs this paper that three Chinese Chiefs have arrived, "but their mission has not yet been made public, nor have they yet been dismissed from the Durbar."

The *Muir Gazette* of the 19th of November, the same paper of the 26th, the *Ukhbar Benares* of the 25th, and the *Jagat Samachar* of the 22nd, do not require particular notice.

The *Jagat Samachar*, and the *Muir Gazette*, both of the 15th of November, do not call for special notice; the latter



The following Vernacular newspapers have been examined in this report, viz. :—

| No. | NAME OF PAPER.                         | WHERE PUBLISHED.     | DATE.      | WHEN RECEIVED. |
|-----|----------------------------------------|----------------------|------------|----------------|
|     |                                        |                      | 1869.      | 1869.          |
| 1   | <i>Ukhbar Alum,</i> ...                | Meerut, ...          | Novr. 18th | Novr. 22nd     |
| 2   | <i>Allygurh Institute Gazette,</i> ... | Allygurh, ...        | " 19th     | " 22nd         |
| 3   | <i>Meerut Gazette,</i> ...             | Meerut, ...          | " 20th     | " 22nd         |
| 4   | <i>Marwar Gazette</i> (new paper), ... | Joudhpore, ...       | " 15th     | " 23rd         |
| 5   | <i>Moofid-ool Anam,</i> ...            | Futtehgurh, ...      | " 18th     | " 23rd         |
| 6   | <i>Oordoo Muir Gazette,</i> ...        | Moozuffernuggur, ... | " 19th     | " 23rd         |
| 7   | <i>Koh-i-Noor,</i> ...                 | Lahore, ...          | " 20th     | " 23rd         |
| 8   | <i>Lawrence Gazette,</i> ...           | Meerut, ...          | " 22nd     | " 24th         |
| 9   | <i>Educational Gazette,</i> ...        | Agra, ...            | " 20th     | " 25th         |
| 10  | <i>Unjumun Hind,</i> ...               | Lucknow, ...         | " 20th     | " 25th         |
| 11  | <i>Julwatoor,</i> ...                  | Meerut, ...          | " 23rd     | " 25th         |
| 12  | <i>Malwa Ukhbar,</i> ...               | Indore, ...          | " 17th     | " 26th         |
| 13  | <i>Rohilkund Ukhbar,</i> ...           | Moradabad, ...       | " 20th     | " 26th         |
| 14  | <i>Khair-ool Ukhbar,</i> ...           | Ditto, ...           | " 22nd     | " 26th         |
| 15  | <i>Sholatoor,</i> ...                  | Cawnpore, ...        | " 23rd     | " 26th         |
| 16  | <i>Nusseem Jounpore,</i> ...           | Jounpore, ...        | " 23rd     | " 26th         |
| 17  | <i>Ukhmil-ool Ukhbar,</i> ...          | Delhi, ...           | " 24th     | " 26th         |
| 18  | <i>Nujm-ool Ukhbar,</i> ...            | Meerut, ...          | " 24th     | " 27th         |
| 19  | <i>Mujma-ool Bharain,</i> ...          | Loodiana, ...        | " 25th     | " 27th         |
| 20  | <i>Oordoo Delhi Gazette,</i> ...       | Agra, ...            | " 27th     | " 27th         |
| 21  | <i>Karnama Hind,</i> ...               | Lucknow, ...         | " 22nd     | " 28th         |
| 22  | <i>Oordoo Muir Gazette,</i> ...        | Moozuffernuggur, ... | " 26th     | " 28th         |
| 23  | <i>Oudh Ukhbar,</i> ...                | Lucknow, ...         | " 23rd     | " 29th         |
| 24  | <i>Ukhbar Alum,</i> ...                | Meerut, ...          | " 25th     | " 29th         |
| 25  | <i>Gwalior Gazette,</i> ...            | Gwalior, ...         | " 14th     | " 29th         |
| 26  | <i>Khair Khwah Punjab,</i> ...         | Goojranwalla, ...    | 4th week.  | " 29th         |
| 27  | <i>Jagat Samachar,</i> ...             | Meerut, ...          | " 15th     | " 22nd         |
| 28  | <i>Marwar Gazette,</i> ...             | Joudhpore, ...       | " 15th     | " 23rd         |
| 29  | <i>Ukhbar Benares,</i> ...             | Benares, ...         | " 18th     | " 23rd         |
| 30  | <i>Muir Gazette,</i> ...               | Moozuffernuggur, ... | " 19th     | " 23rd         |
| 31  | <i>Ditto,</i> ...                      | Ditto, ...           | " 26th     | " 28th         |
| 32  | <i>Ukhbar Benares,</i> ...             | Benares, ...         | " 25th     | " 29th         |
| 33  | <i>Jagat Samachar,</i> ...             | Meerut, ...          | " 22nd     | " 29th         |

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

The 8th December, 1869. }

Upper India.



The following Vernacular newspapers have been examined in this report, viz. :—

| No. | NAME OF PAPER.               | When first printed. | Date.      | When received.  |
|-----|------------------------------|---------------------|------------|-----------------|
| 1   | Uttar Alam.                  | ...                 | Novr. 1861 | Novr. 23rd 1861 |
| 2   | Alphonsus Institute Gazette. | ...                 | 10th       | 23rd            |
| 3   | Uttar Alam.                  | ...                 | 20th       | 23rd            |
| 4   | Uttar Alam (new paper).      | ...                 | 15th       | 23rd            |
| 5   | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 6   | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 7   | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 8   | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 9   | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 10  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 11  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 12  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 13  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 14  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 15  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 16  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 17  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 18  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 19  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 20  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 21  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 22  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 23  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 24  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 25  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 26  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 27  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 28  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 29  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 30  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 31  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 32  | Uttar Alam.                  | ...                 | 15th       | 23rd            |
| 33  | Uttar Alam.                  | ...                 | 15th       | 23rd            |

(Type printed.)

CHRONICLE OF THE PAPER.

Government of the Province.

1861.

THE 24th DECEMBER, 1861.